DOI:10.13193/j.issn.1673-7717.2025.09.017

跨文化传播视角下《黄帝内经》运气学说文化负载词英译策略研究

潘海鸥[1],王琳琳[1],邹祎晨[1],邓岳潼[1],王睿[1],崔鸿嵘[1],乔文军[2],杨宇峰[1]
(1.辽宁中医药大学,辽宁 沈阳 110847;2.辽宁中医药大学附属医院,辽宁 沈阳 110032)

摘要:目的 通过《黄帝内经·素问》中关于五运六气的文化负载词英语译文翻译策略的研究,为中医跨文化传播提供新思路。方法 以五运六气(five movements and six Qi)的文化负载词为研究对象,以《史记·律书》《汉书·律历志》的记载为词源,追溯文化负载词的中文词义。以倪懋兴、李照国和杨明山译本为比照,提出直译和音译两种译文。结果 运气学说文化负载词的异化翻译保存且体现了汉语特征和语言风格特色,采用音译和直译的翻译方法来传达原文的内容,可增强译文的可读性和可理解性。结论 运气学说文化负载词的翻译应以异化翻译策略为主,多种翻译方法相结合的形式,以实现跨文化传播为目标,从而促进中医文化更广泛地传播和交流。

关键词:《黄帝内经》;五运六气;文化负载词;英译策略
中图分类号:R222.19 **文献标志码**:A **文章编号**:1673-7717(2025)09-0099-06

Study on English Translation Strategies of Cultural – loaded Terms in Theory of Five Movements and Six Qi in *Yellow Emperor's Inner Canon* from Perspective of Intercultural Communication

PAN Haiou[1], WANG Linlin[1], ZOU Yichen[1], DENG Yuetong[1], WANG Rui[1], CUI Hongrong[1], QIAO Wenjun[2], YANG Yufeng[1]
(1. Liaoning University of Traditional Chinese Medicine, Shenyang 110847, Liaoning, China;
2. Affiliated Hospital of Liaoning University of Traditional Chinese Medicine, Shenyang 110032, Liaoning, China)

Abstract: *Objective* To provide new ideas for the intercultural dissemination of traditional Chinese medicine through the study of translation strategies for cultural – loaded terms related to the five movements and six Qi in the *Yellow Emperor's Inner Canon · Suwen*. *Methods* Taking the cultural – loaded terms of the Five Movements and Six Qi as the research object, tracing the Chinese meanings of cultural – loaded terms based on the records in Historical Records by SIMA Qian and The History of the Han Dynasty. Taking the translations of NI Maoxin, LI Zhaoguo and YANG Mingshan as a reference, two types of translations were proposed: literal translation and transliteration. *Results* The foreignization translation of cultural – loaded terms in the theory of Five Movements and Six Qi preserved and reflected the characteristics of Chinese language and language style. The use of transliteration and literal translation methods to convey the content of the original text can enhance the readability and comprehensibility of the translation. *Conclusion* The translation of cultural – loaded terms in the theory of Five Movements and Six Qi should be mainly based on the strategy of foreignization, combined with various translation methods, in order to achieve intercultural dissemination and promote the wider dissemination and exchange of traditional Chinese medicine culture.

Keywords: *Yellow Emperor's Inner Canon*; five movements and six Qi; cultural – loaded terms; english translation strategy

五运六气,又称运气学说,它是古代劳动人民的智慧和创造[1],是中医理论体系的重要组成部分[2],主要阐述于《黄帝内经·素问》的7篇大论(又称运气七篇),即天元纪大论、五运行大论、六微旨大论、气交变大论、五常政大论、六元正纪大论和至真要大论7篇。运气学说运用阴阳、五行、干支、甲子等理论,总结了周期性气候变化规律,再从气候与疾病相关的角度阐明疾病的发生发展变化,提出了五运三纪和六气十二变,对中医临床辨证治疗有重要的指导意义,从而成为中医运用自然规律进行防病、治病的传统优势[3]。

作为《黄帝内经·素问》的重点、难点之一,运气学说的英译也是一大挑战[4]。在运气学说的英译过程中,文化负载词是中医术语翻译的研究热点[5]。运气学说的英译,其本质是

基金项目:国家中医药管理局中医药古典文献和特色技术传承专项(GZY-KJS-2020-045);辽宁省社会科学规划基金项目(L21BYY025)
作者简介:潘海鸥(1975-),女,辽宁沈阳人,副教授,硕士,研究方向:中医英语语言学。
通讯作者:杨宇峰(1979-),男(回族),辽宁凌源人,教授,硕士研究生生导师,博士,研究方向:中医内科学。E-mail:yyf701@163.com。

跨文化的交际或传播。由于中医文化负载词具有不可译性,在英语文化中,有关概念和表述的词汇缺失,使得中医典籍中的文化负载词一直是中医英语翻译的重要特征和难题,也是新时代推进中医药文化传播的关键。同时,文化负载词也是文化可译性的关键因素,文化负载词的准确翻译对中医跨文化的交际和传播具有至关重要的意义。在翻译中医文化负载词时,应根据具体情况选择恰当的翻译策略,并在保持翻译准确性的基础上,使译文更易于理解和接受。本文选取了《黄帝内经·素问》中关于五运六气的文化负载词作为研究对象,以异化翻译策略为主,提出了关于五运六气文化负载词的典型翻译方法,并根据文化负载词的分类提出了具体翻译对策。

1 资料与方法

1.1 研究资料

本文以《运气学说》[6]中关于五运六气的文化负载词作为研究对象。以《史记·律书》[7]《汉书·律历志》[8]的记载为词源,追溯文化负载词的中文词义。选取倪懋兴(Maoxin Ni)译本 The Yellow Emperors Classic of Medicine – A New Translation of the Neijing Suwen with Commentary[9],李照国译本 Huangdi Neijing – Yellow Emperor's Canon of Medicine[10]和杨明山译本《黄帝内经素问新译(中英对照)》[11]作为比较翻译对象。

1.2 研究方法

第一步,确定要开展研究的关于五运六气的文化负载词。

第二步,应用词源学方法,追溯并确立文化负载词的中文词义[12],采取异化翻译策略,提出直译和音译两种译文。

第三步,以倪懋兴、李照国和杨明山译本为比照,对文化负载词相关的译文进行分析和比较。

第四步,确定五运六气的文化负载词英译策略和翻译方法,并给出具体的译文。

2 结果

2.1 词源和词义翻译

2.1.1 十天干的翻译 关于十天干的中文词义本文采用了《史记·律书》[7]的说法:"壬之为言任也,言阳气任养万物于下也。癸之为言揆也,言万物可揆度,故曰癸。……甲者,言万物剖符甲而出也;乙者,言万物生轧轧也。……丙者,言阳道著明,故曰丙;丁者,言万物之丁壮也,故曰丁。……庚者,言阴气庚万物,故曰庚;辛者,言万物之辛生,故曰辛。"

其中缺"戊""己"二干,因其只言四正四隅未及中央,故未说到戊己土[13]。但在《汉书·律历志》[8]都作了解释:"出甲于甲,奋轧于乙,明炳于丙,大盛于丁,丰楙于戊,理纪于己,敛更于庚,悉新于辛,怀妊于壬,陈揆于癸。"

将上述十天干的词源意义作为直译的源语意义,力图将其变成地道英语语言,有助于阅读者更好地理解译文,增强译文的可读性和可理解性。同时,考虑到民族文化的差异性、保存和反映汉语特征和语言风格特色,以现代汉语拼音(汉字注音拉丁化方案)进行音译[14],来传达原文的内容。

十天干的直译和音译见表1。

2.1.2 十二地支的翻译 关于十二地支的中文词义本文采用了《史记·律书》[7]的说法:"亥者,该也。言阳气藏于下,故该也。……子者,滋也;滋者,言万物滋于下也。……丑者,纽也。言阳气在上未降,万物厄纽未敢出也。……寅言万物始生螾然也,故曰寅。……卯之为言茂也,言万物茂也。……辰者,言万物之蜄也。……巳者,言阳气之已尽也。……午者,阴阳交,故曰午。……未者,言万物皆成,有滋味也。……申者,言阴用事,申贼万物,故曰申。……酉者,万物之老也,故曰酉。……戌者,言万物尽灭,故曰戌。"

表1 十天干的直译和音译

文化负载词	中文词义	直译	音译
甲	万物剖符甲而出也	Germinating	Jia
乙	万物生轧轧也	Sprouting	Yi
丙	阳道著明	Growing	Bing
丁	万物之丁壮也	Thriving	Ding
戊	丰楙于戊	Flourishing	Wu
己	理纪于己	Fructifying	Ji
庚	阴气庚万物	Maturating	Geng
辛	万物之辛生	Alternating	Xin
壬	阳气任养万物于下也	Gestating	Ren
癸	万物可揆度	Estimating	Gui

十二地支的直译和音译见表2。

表2 十二地支的直译和音译

文化负载词	中文词义	直译	音译
子	万物滋于下也	Occurrence	Zi
丑	阳气在上未降,万物厄纽未敢出也	Accumulation	Chou
寅	万物始生螾然也	Development	Yin
卯	万物茂也	Luxuriance	Mao
辰	万物之蜄也	Boom	Chen
巳	阳气之已尽也	Zenith	Si
午	阴阳交	Variation	Wu
未	万物皆成,有滋味也	Ripeness	Wei
申	阴用事,申贼万物	Decline	Shen
酉	万物之老也	Senescence	You
戌	万物尽灭	Decease	Xu
亥	阳气藏于下	Store	Hai

2.1.3 三阴三阳的翻译 关于三阴三阳的中文词义采用《黄帝内经·素问》阴阳离合论[15]的说法:"圣人南面而立,前曰广明,后曰太冲。太冲之地,名曰少阴。少阴之上,名曰太阳。太阳根起于至阴,结于命门,名曰阴中之阳。中身而上,名曰广明。广明之下,名曰太阴。太阴之前,名曰阳明。阳明根起于厉兑,名曰阴中之阳。厥阴之表,名少阳。少阳根起于窍阴,名曰阴中之少阳。是故三阳之离合也,太阳为开,阳明为阖,少阳为枢。"

"……外者为阳,内者为阴。然则中为阴,其冲在下,名曰太阴。太阴根起于隐白,名曰阴中之阴。太阴之后,名曰少阴。少阴根起于涌泉,名曰阴中之少阴,少阴之前,名曰厥阴。厥阴根起于大敦,阴之绝阳,名曰阴之绝阴。是故三阴之离合也:太阴为开,厥阴为阖,少阴为枢。"

同时,也参考了《黄帝内经·素问》阴阳类论[15]的说法,对三阴和三阳进行注释:"三阳者太阳,二阳者阳明,一阳者少阳;三阴者太阴,二阴者少阴,一阴者厥阴。"

其运行次序,有如《黄帝内经·素问》六微旨大论[15]所

说:“故少阳之右,阳明治之;阳明之右,太阳治之;太阳之右,厥阴治之;厥阴之右,少阴治之;少阴之右,太阴治之,太阴之右,少阳治之。”

三阴三阳的直译和音译见表3。

表3 三阴三阳的直译和音译

文化负载词	中文词义	直译	音译
厥阴	一阴,阴之绝阴	Original Yin	JueYin
少阴	二阴,阴中之少阴	Moderate Yin	ShaoYin
太阴	三阴,阴中之阴	Ultimate Yin	TaiYin
少阳	一阳,阴中之少阳	Original Yang	ShaoYang
阳明	二阳,阴中之阳	Moderate Yang	YangMing
太阳	三阳,阴中之阳	Ultimate Yang	TaiYang

2.1.4 *其他文化负载词的翻译* 本文也分别追溯了其他关于五运六气的文化负载词的源语意义。

隋时期《五行大义》中记载了干支的创制[16]:“支干者,因五行而立之。昔轩辕之时,大挠之所制也。”蔡邕《月令章句》云:“大挠采五行之情,占斗机所建也,始作甲乙以名日,谓之干;作子丑以名月,谓之支。有事于天,则用日。有事于地,则用辰。阴阳之别,故有支干名也。”

《黄帝内经·素问》六微旨大论[15]说:“天气始于甲,地气始于子,子甲相合,名曰岁立,谨候其时,气可与期。”

《运气易览》[17]说:“运气者,以十干合而为木火土金水之五运,以十二支对而为风寒暑湿燥火之六气。十干合者,如甲己二年合为土运,乙庚二年合为金运,丙辛二年合为水运,丁壬二年合为木运,戊癸二年合为火运是也。十二支对者,如子与午对,二年俱为君火之气;丑与未对,二年俱为湿土之气;寅与申对,二年俱为相火之气;卯与酉对,二年俱为燥金之气;辰与戌对,二年俱为寒水之气;巳与亥对,二年俱为风木之气是也。”

《运气学说六讲》[13]说:“太过,即主岁的运气旺盛而有余;不及,即主岁的运气衰少而不足……”

五运之气既非太过又非不及便叫作“平气”,与太过、不及并称为“五运三纪”。

……主气,又叫地气,即风木、君火、相火、湿土、燥金、寒水等六气……那么“客气”便不言而可知属于天气了。

……司天、在泉、四间气,为“客气”运行的六步。凡主岁的气为“司天”,位当三之气;在司天的下方,恰与之相对的是为“在泉”,位当终之气;司天的左方为“左间气”,右方的为“右间气”;在泉的左方亦有“左间气”,右方的亦有“右间气”。……“司天”通主上半年,即始于十二月中的大寒,终于六月初的小暑;“在泉”通主下半年,即始于六月中的大暑,终于十二月中的小寒。

……所谓“天符”就是“运气”与“司天之气”相应而符合的意思。

……通主一年的中运之气,与岁支之气相同,这叫作“岁会”。

其他文化负载词的直译和音译见表4。

2.2 文化负载词的比较翻译

2.2.1 *十天干的比较翻译* 十天干的比较翻译见表5。

2.2.2 *十二地支译文的比较翻译* 十二地支的比较翻译见表6。

表4 其他文化负载词的直译和音译

文化负载词	中文词义	直译	音译
干	作甲乙以名日,有事于天,则用日	Stem	Gan
支	作子丑以名月,有事于地,则用辰	Branch	Zhi
甲子	天气始于甲,地气始于子,子甲相合	Sixty-Year Cycle	JiaZi
五运	以十干合而为木火土金水之五运	Five Movements	WuYun
太过	主岁的运气旺盛而有余	High Level	TaiGuo
不及	主岁的运气衰少而不足	Low Level	BuJi
平气	五运之气既非太过又非不及	Normal Level	Ping Qi
六气	以十二支对而为风寒暑湿燥火之六气	Six Climates	Six Qi
主气	地气	Host Qi, Land Qi	Zhu Qi
客气	天气	Guest Qi, Sky Qi	Ke Qi
司天	当三之气,通主上半年	Governing the Sky, Sky Qi dominating the first half year	SiTian
在泉	当终之气,通主下半年	In the Spring, Sky Qi dominating the second half year	ZaiQuan
天符	“运气”与“司天之气”相应而符合	Sky Correspondence, Stem of current year accord with Sky Qi	TianFu
岁会	通主一年的中运之气,与岁支之气相同	Year Correspondence, Stem of current year accord with Branch of current year	SuiHui

表5 十天干译文对照

文化负载词	倪懋兴译文	李照国译文	杨明山译文	直译	音译
甲	jia	Jia	The first heavenly year	Germinating	Jia
乙	yi	Yi	The second heavenly year	Sprouting	Yi
丙	bing	Bing	The third heavenly year	Growing	Bing
丁	ding	Ding	The fourth heavenly year	Thriving	Ding
戊	wu	Wu	The fifth heavenly year	Flourishing	Wu
己	ji	Ji	The sixth heavenly year	Fructifying	Ji
庚	geng	Geng	The seventh heavenly year	Maturating	Geng
辛	xin	Xin	The eighth heavenly year	Alternating	Xin
壬	ren	Ren	The ninth heavenly year	Gestating	Ren
癸	gui	Gui	The tenth heavenly year	Estimating	Gui

表6 十二地支译文对照

文化负载词	倪懋兴译文	李照国译文	杨明山译文	直译	音译
子	zi	Zi	The 1st earthly year	Occurrence	Zi
丑	chou	Chou	The 2nd earthly year	Accumulation	Chou
寅	yin	Yin	The 3rd earthly year	Development	Yin
卯	mao	Mao	The 4th earthly year	Luxuriance	Mao
辰	chen	Chen	The 5th earthly year	Boom	Chen
巳	si	Si	The 6th earthly year	Zenith	Si
午	wu	Wu	The 7th earthly year	Variation	Wu
未	wei	Wei	The 8th earthly year	Ripeness	Wei
申	shen	Shen	The 9th earthly year	Decline	Shen
酉	you	You	The 10th earthly year	Senescence	You
戌	xu	Xu	The 11th earthly year	Decease	Xu
亥	hai	Hai	The 12th earthly year	Store	Hai

2.2.3 *三阴三阳的比较翻译* 三阴三阳的比较翻译见表7。

2.2.4 *其他文化负载词的比较翻译* 其他文化负载词的比较翻译见表8。

表7 三阴三阳译文对照

文化负载词	倪懋兴译文	李照国译文	杨明山译文	直译	音译
厥阴	jueyin	Jueyin	Jueyin	Original Yin	JueYin
少阴	shaoyin	Shaoyin	Shaoyin	Moderate Yin	ShaoYin
太阴	taiyin	Taiyin	Taiyin	Ultimate Yin	TaiYin
少阳	shaoyang	Shaoyang	Shaoyang	Original Yang	ShaoYang
阳明	yangming	Yangming	Yangming	Moderate Yang	YangMing
太阳	taiyang	Taiyang	Taiyang	Ultimate Yang	TaiYang

3 讨论

3.1 运气学说文化负载词的翻译策略

异化策略是五运六气文化负载词翻译的主要策略。

文化负载词是在语言系统中能够体现文化信息、反映人类社会生活的词汇,具有深厚民族文化烙印和鲜明地域特征。文化负载词通常包含丰富的文化内涵,并且只存在于特定的文化中,在另一种文化中可能是空白的,形成语义空缺[18],在跨文化交流和翻译中常常构成障碍,在翻译过程中对译文所表达含义与原义有一定偏离,使得翻译后的译文缺少文化内涵,不能将文字语言中地域特色以及民族气息进行准确表达,无法传递恰如其分的文化信息,在一定程度上会对阅读者造成文化空白,增加其文化语言的转换难度。

为了能够更好地翻译中医典籍文献中的文化负载词,促使其语言形象、意思贴合,降低翻译难度,译者大多选用异化策略为主要翻译策略,以保证文化负载词的独特性和忠实度[19-20]。采取异化策略进行英译是鉴于不同文化的差异,从源语的视角出发,依据源语的审美价值,传播不同的文化元素和特色[21]。异化翻译以源语文化为导向,保留源语文化的异域因素,给目标语提供新的文化及语言元素,丰富目标语的文化及表达;译文的表达形式和句法结构尽量同原文对等,在源语言及目标语之间不能完全对等时尽量保持源语的语言风格,向目标语受众介绍源语文化。

3.2 运气学说文化负载词的翻译方法

运气学说文化负载词的翻译方法要采用多种方法相结合的方式。

对于异化翻译策略而言,常见翻译方式有音译法、直译法、音译加注法、直译加注法等。

音译法主要是将一种语言中的文字、音素或音节转换为另一种语言的拼写方式,以尽可能准确地再现原始词汇的发音和形式。当涉及常见的中医文化负载词可以采用音译法来保留其原汉语发音特征,保留原文准确性,专业性和文化内涵[22]。例如十天干和十二地支的翻译,倪懋兴、李照国均采用的是异化策略下的音译法,均是以现代汉语拼音(汉字注音拉丁化方案)进行音译,而杨明山则是采用直译法,以数字顺序表示十天干和十二地支(见表5和表6)。举例如下。

中文原文:“鬼臾区曰:土主甲己,金主乙庚,水主丙辛,木主丁壬,火主戊癸。子午之上,少阴主之;丑未之上,太阴主之;寅申之上,少阳主之;卯酉之上,阳明主之;辰戌之上,太阳主之;巳亥之上,厥阴主之。”

倪懋兴译文:He mentioned that in the sixty-year cycle the jia/ji stem years are governed by the earth phase, the yi/gen by metal, bing/xin by water, ding/ren by wood, and finally wu/kui by fire. Similarly, the zi/wu branch years are ruled by the Imperial Fire and correspond to shaoyin, chou/wei by dampness, earth, and taiyin, yin/shen by ministerial fire and shaoyang, mao/you by dryness, metal, and yangming, chen/xu by cold, water, and taiyang, and last, si/hai by wind, wood, and jueyin.

李照国译文:Gui Yuqu said, Earth (Earth-Motion) governs [the year of] Jia and Ji; Metal (Metal-Motion) governs [the year of] Yi and Geng; Water (Water-Motion) governs [the year of] Bing and Xin; Wood (Wood-Motion) governs [the year of] Ding and Ren; and Fire (Fire-Motion) governs [the year of] Wu and Gui. [In the year of] Zi and Wu, Shaoyin [governs] the heavens; [in the year of] Chou and Wei, Taiyin [governs] the heavens; [in the year of] Yin and Shen, Shaoyang [governs] the heavens; [in the year of] Mao and You, Yangming [governs] the heavens; [in the year of] Chen and Xu, Taiyang [governs] the heavens; [in the year of] Si and Hai, Jueyin [governs] the

表8 其他文化负载词译文对照

文化负载词	倪懋兴译文	李照国译文	杨明山译文	直译	音译
干	stem	stem	stem	Stem	Gan
支	branch	branch	branch	Branch	Zhi
甲子	sixty-year cycle	Jiazi	First-1st	Sixty-Year Cycle	JiaZi
五运	five elements (phases)	Wuyun (five-motions)	five phases	Five Movements	WuYun
太过	excess	excess	excess	High Level	TaiGuo
不及	deficiency	deficiency	insufficiency	Low Level	BuJi
平气	normal	Qi without excess and deficiency	normal solar term	Normal Level	Ping Qi
六气	six atmospheres	Six-Qi	six phases of Qi	Six Climates	Six Qi
主气	-	Host-Qi	Host Qi	Host Qi, Land Qi	Zhu Qi
客气	-	Guest-Qi	Guest Qi	Guest Qi, Sky Qi	Ke Qi
司天	the ruling influence	Govern the heaven	Governing the heaven	Governing the Sky, Sky Qi dominating the first half year	SiTian
在泉	in the spring	In the Spring	Governing the earth	In the Spring, Sky Qi dominating the second half year	ZaiQuan
天符	-	Tianfu	Heaven-identification	Sky Correspondence, Stem of current year accord with Sky Qi	TianFu
岁会	-	Suihui	Year-identification	Year Correspondence, Stem of current year accord with Branch of current year	SuiHui

heavens.

杨明山译文:He said: The earth phase governs the first and sixth heavenly years, metal governs the second and seventh heavenly years, water governs the third and eight heavenly years, wood governs the fourth and ninth heavenly years, and fire governs the fifth and tenth heavenly years.

In the 1st and the 7th earthly years, the Shaoyin governs the heavenly Qi; in the 2nd and the 8th earthly years, the Taiyin governs the heavenly Qi; in the 3rd and the 9th earthly years, the Shao yang governs the heavenly Qi; in the 4rd and the 10th earthly years, the Yangming governs the heavenly Qi; in the 5rd and the 11th earthly years, the Taiyang governs the heavenly Qi; in the 6rd and the 12th earthly years, the Jueyin governs the heavenly Qi.

按照本文提出的异化翻译策略和直译和音译两种翻译方法,翻译如下:Gui Yuqu said, the year of Germinating (Jia) or Fructifying (Ji) is governed by the earth phase, the year of Sprouting (Yi) or Maturating (Gen) by metal, the year of Growing (Bing) or Alternating (Xin) by water, the year of Thriving (Ding) or Gestating (Ren) by wood, and the year of Flourishing (Wu) or Estimating (Gui) by fire. The year of Occurrence (Zi) or Variation (Wu) is ruled by Moderate Yin (ShaoYin), the year of Accumulation (Chou) or Ripeness (Wei) by Ultimate Yin (TaiYin), the year of Development (Yin) or Decline (Shen) by Original Yang (ShaoYang), the year of Luxuriance (Mao) or Senescence (You) by Moderate Yang (YangMing), the year of Boom (Chen) or Decease (Xu) by Ultimate Yang (TaiYang), and the year of Zenith (Si) or Store (Hai) by Original Yin (JueYin).

对于常见且广泛认知的中医文化负载词,音译法是一种高效且准确的翻译方式,不需要提供额外的注解或解释,同时可以保持翻译的简洁性和流畅性[23]。运气学说翻译的目的决定了翻译应当兼顾“学术性”与“通俗性”,翻译时可以按照倪懋兴、李照国的方式采用异化翻译策略及以直译、音译为主的翻译方法。

直译法是指将源语词汇直接译成目标语中对应的词汇的译法。直译可以在一定程度上保留原语的民族色彩,而且使译语读者能够接触并逐渐去接纳原语的文化特色[24]。其特点是:侧重传义,同时兼顾形式,是阅读者较为接受的一种翻译方法[25]。直译法保证了原文的字面含义在翻译中得到保留,确保了译文的准确性,对运气学说文化负载词的翻译来说非常重要[26]。在翻译文化负载词时,可采用直译法,或直译加音译以及直译加意译的综合方法在准确性和可读性之间取得平衡[27]。例如“太过”“不及”和“平气”的翻译,倪懋兴、李照国和杨明山均保持了一致,均采用了直译法。举例如下。

中文原文:“帝曰:五运之始,如环无端,其太过不及何如?

岐伯曰:五气更立,各有所胜,盛虚之变,此其常也。

帝曰:平气何如?

岐伯曰:无过者也。

帝曰:太过不及奈何?

岐伯曰:在经有也。”

倪懋兴译文:Huang Di said, “Now I understand the energetic cycles throughout the seasons and within the five elements or phases. But I am still slightly baffled by the excesses and deficiencies during the process of energy transformation.”

Qi Bo replied, “All the changes and transformations through the five parts of the year – spring, summer, late summer, autumn, and winter – have their excesses and deficiencies. This is a normal process.”

Huang Di asked, “How do you achieve balance or even flow between each season?”

Qi Bo replied, “It means neither extreme in weather patterns and hence the effect on people.”

Huang Di said, “Can you explain what constitutes an even cyclic flow?”

Qi Bo answered, “This is recorded in the ancient books.”

李照国译文:Huangdi said, “Wuyun (movement of Five – Elements) moves incessantly without an end. What is its Taiguo (excess) and what is its Buji (insufficiency)?”

Qibo answered, “The alteration of Wuqi (Five – Elements) [is characterized by alternative domination and restriction, giving rise to the alternative] changes of Sheng (exuberance or predominance) and Xu (deficiency or insufficiency). This is a normal phenomenon.

Huangdi said, “How about Pingqi (Qi without excess and deficiency)?”

Qibo answered, “Pingqi means no excess and deficiency.”

Huangdi asked, “What is Taiguo (excess) and what is Buji (insufficiency)?”

Qibo answered, “There is [description] in the canons.”

杨明山译文:Emperor said: “The five elements cycle and begin again with no end, and what will be if it goes excessively or deficiently?”

Qibo answered: “The cycle of five – element evolves in turn and dominates respectively, in which the alteration of exuberance and deficiency is a normal phenomenon.”

Emperor asked: “What is the normal solar term?”

Qibo answered: “It is no excess or insufficiency.”

Emperor asked: “How about the excess and insufficiency?”

Qibo answered: “It has been discussed in the medical classics.”

按照本文提出的异化翻译策略和直译和音译两种翻译方法,翻译如下:Huangdi said, “Five movements (WuYun) move seasonally without an end. What do Five movements at High Level (TaiGuo) and at Low Level (BuJi) mean?”

Qibo said, “It is normal that the alternating of Five movements (WuYun) have their excesses and deficiencies.”

Huangdi said, “How do you understand Five movements at

Normal Level (Ping Qi)?"

Qibo said, "It means that Five movements are neither at High Level (TaiGuo) nor at Low Level (BuJi)."

Huangdi said, "How about Five movements at High Level (TaiGuo) and at Low Level (BuJi)?"

Qibo said, "This is recorded in the ancient books."

对于主气、客气的翻译,李照国和杨明山均采用了直译加音译的翻译方法。举例如下。

中文原文:"岐伯曰:有假其气则无禁也。所谓主气不足,客气胜也。"

李照国译文:Qibo answered, "[If] there is substitutionary Qi [because the dominating Qi is insufficient], there is no need to abide by [the practice of avoiding the use of drugs Heat in nature to treat heat disease and avoiding the use of drugs Cold in nature to treat cold disease]. [This is what] insufficiency of the Zhuqi (Host - Qi) leads to domination of the Keqi (Guest - Qi) means."

杨明山译文:Qibo answered: "If there is complicated Qi, there is no contraindication. That is to say, when the host Qi is insufficient, the guest Qi can dominate."

按照本文提出的异化翻译策略和直译和音译两种翻译方法,翻译如下:Qi Bo said, "If the Host Qi (Zhu Qi) is insufficient and causes illness, it is not necessary to abide by principles of contraindications for treatment. This is so called that Host Qi (Zhu Qi) is insufficient, the Guest Qi (Ke Qi) is dominant."

4 结语

中医文化负载词是文化负载词中的一部分,中医文化负载词不仅是医学术语,更深层地承载着中国文化传统、哲学思想和历史脉络。它们反映了中国古代人们对健康、疾病和治疗的理解,同时也展现了中医学所包含的文化观念和价值体系[28]。运气学说文化负载词的翻译应以异化翻译策略为主[29],采用多种翻译方法相结合的形式,才能在翻译过程中保留其丰富的中医文化内涵。在确保翻译准确性的同时,提高译文的可读性,使译文通俗易懂,让外国读者也能了解、接纳中医文化,从而认识中医文化、理解中医文化,并最终将中医文化融入世界文化之中,以实现跨文化交流的目标,从而促进中医文化更广泛地传播和交流[30]。

参考文献

[1] 蒲桦鑫,郭冬辉. 生态翻译学视角下五运六气英译策略探讨——以李照国译本为例[J]. 海外英语, 2022, 19(10): 42 - 43.
[2] 李智, 邓嘉咏, 张立平. 《黄帝内经》"五运六气"基本术语英译研究[J]. 亚太传统医药, 2022, 18(12): 234 - 239.
[3] 黄天锡, 刘含堂. 实用运气学说[M]. 北京: 学苑出版社, 2005: 1 - 415.
[4] 张青龙, 王银泉, 郑晓红, 等. 《黄帝内经》五运六气英译探讨——以李氏译本为例[J]. 中医药导报, 2016, 22(3): 115 - 117.
[5] 潘海鸥, 李嘉鑫, 杨宇峰. 基于知识图谱的《黄帝内经》中医术语翻译研究现状分析[J]. 中华中医药学刊, 2022, 40(8): 147 - 150.
[6] 任应秋. 运气学说[M]. 上海: 上海科学技术出版社, 1983: 13 - 89.
[7] 许嘉璐, 安秋平. 二十四史全译·史记[M]. 上海: 汉语大词典出版社, 2004:426 - 429.
[8] 许嘉璐, 安秋平, 张传玺. 二十四史全译·汉书[M]. 上海: 汉语大词典出版社, 2004:406.
[9] NI M S. The yellow emperors classic of medicine: a new translation of the neijing suwen with commentary[M]. Boston: Shambhala Publications Inc, 1995.
[10] LI Z G. Huangdi Neijing - Yellow Emperor's Canon of Medicine [M]. Xi'an: World publishing Corporation, 2005.
[11] 杨明山. 黄帝内经素问新译[M]. 上海: 复旦大学出版社,2015.
[12] 张继文. 儒家经典中的文化负载词及其翻译[J]. Sino - US English Teaching,2008,5(3):42 - 48.
[13] 任应秋. 运气学说六讲[M]. 北京: 中国中医药出版社, 2019:16.
[14] 潘海鸥. 《素问·阴阳应象大论篇》英语语料库的构建与研究[J]. 中国中医基础医学杂志, 2022, 28(4): 630 - 634.
[15] 范登脉. 重广补注黄帝内经素问[M]. 北京: 科学技术文献出版社,2011:57 - 628.
[16] 郑同. 子平精粹[M]. 北京: 华龄出版社, 2010:11.
[17] 汪机. 运气易览[M]. 北京: 中国中医药出版社, 2016:1 - 126.
[18] 刘彦仕. 试析汉英翻译中的文化空缺现象及对策[J]. 达县师范高等专科学校学报(社会科学版), 2003, 13(1): 87 - 89.
[19] 张丽花. 从模因论看文化负载词的翻译——《中华人民共和国政区大典·天水市介绍》翻译实践报告[D]. 济南:山东大学, 2020:1 - 129.
[20] 田静. 文化翻译观指导下的中医文化负载词英译策略[J]. 教育教学论坛, 2017, 44(11): 239 - 241.
[21] 欧智华. 黄帝内经中文化负载词的英译——基于生态翻译学视角[J]. 文化创新比较研究,2024,12: 32 - 36.
[22] 王溪林. 纽马克翻译理论视角下中医文化负载词的俄译探究[J]. 现代语言学, 2024, 12(1): 325 - 329.
[23] 张璇. 《黄帝内经》文化负载词英译研究[D]. 南京: 南京中医药大学, 2009: 2 - 42.
[24] 张圣素. 论英汉文化负载词及其翻译[J]. 牡丹江大学学报, 2008,17(11):76 - 78.
[25] 黄忠廉,白文昌. 俄汉双向全译实践教程[M]. 哈尔滨: 黑龙江大学出版社,2014: 111.
[26] 钟海桥. 译介学视域下《黄帝内经》文化负载词英译的文化意象研究[D]. 南昌: 江西中医药大学, 2022: 1 - 73.
[27] 张璇, 施蕴中. 《黄帝内经》常用文化负载词英译[J]. 中国中西医结合杂志, 2008, 28(10): 941 - 944.
[28] 王溪林. 纽马克翻译理论视角下中医文化负载词的俄译探究[J]. 现代语言学, 2024, 12(1), 325 - 329.
[29] 沈洁. 实践哲学视域下《黄帝内经》英译批评研究[D]. 苏州: 苏州大学,2022:1 - 78.
[30] 胡鸥盟. 跨文化传播视角下的汉语文化负载词英译策略及方法研究[D]. 成都: 四川师范大学,2013:1 - 2.